

An Appraisal of *Madrasatu Ta'alim al-Qur'an* on its Contributions to the Development of Islam in Karkarku Town

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Abstract

This research examines the contributions of Madrasatu Ta'alim al-Qur'an Islamic School Karkarku to the development of Islam in Karkarku Town, Sandamu local government area of Katsina state. The research focuses on this school in order to explore and identify some of its contributions to the development of Islam in the area and also to highlight some of the challenges facing the school. In this research two methods were utilized concurrently namely library and Interview methods. However, in the course of the research, some of the teachers of this school and other informants were interviewed in order to collect relevant data information from them. The major finding of the research indicates that the School has contributed significantly to the development of Islam in the area, despite all challenges.

Key Words: Contributions, *Islamiyyah* School, Islamic Education

Introduction

Education is the best asset one can bequest to his child especially Islamic Education, because it facilitates success in both this life and the next. This underlies the necessity for every Muslim male and female to seek for knowledge.¹ It is the commandments from the Qur'an and Sunnah of the Prophet (SAW) that made Muslims to pursue Islamic learning right from the earliest time to date. This led to the establishment of Qur'anic and *Islamiyyah* schools at different generations of Muslims right from the time of the prophet's *Sahaba* up to the contemporary times. These schools are located in almost all nooks and crannies of the Muslim world including different parts of Katsina state and Karkarku town inclusive. Karkarku town is an intellectual Muslim community founded by Shaykh Abubakar Sadiq (d. 1875 C.E) one of the relatives of Shaykh Isiyaku (d. 1860 C.E) a Sokoto Jihad flag bearer and the first post jihad Emir of *Daura*. The founder of this community Shaykh Sadiq sought permission from the Emir of *Daura* and Shehu Usman Dan Fodio at Sokoto to leave *Daura* in order to migrate to one of the nearby villages. When he had the permission granted, he then migrated to Karkarku and settled there.²

Shaykh Sadiq promoted Qur'anic education by establishing traditional Qur'anic Schools (*Makarantun Allo*) in the area, some of which still exist in Karkarku town. These Qur'anic schools transformed the community by producing Qur'anic teachers {*Alarammas*} and Qur'anic memorizers {*Huffaz*} who in turn continue to extend Qur'anic Knowledge within Karkarku and beyond. The Schools promoted Islamic ethics and moral upbringing which is still manifesting among people in the area.³

Significance of Seeking Knowledge in Islam

There are several Qur'anic verses and *Ahadith* of the Prophet (SAW) that explains the significance of pursuing Islamic knowledge some of them include the saying of Allah in the Glorious Qur'an:

ثَانِيًا سَجِدْ سَخِ سَخِ سَخِ سَخِ سَخِ فَاطِر: ٢٨

Indeed those who fear Allah among his servants are the learned..." (Qur'an 35:28).

In another verse Allah (SWT) Says:

...ثَانِيًا فَمَ قَدِ قَمَ كَجَ كَدَ كَدَ كَا كَمَلْ... الزمر: ٩

...Say: are those equal, those who know and those who do not know?... (Qur'an 39:9).

Allah the most Exalted also says:

... هُم فِي دَرَجَاتٍ يَخْتَارُونَ يُذِيقُكَ يَوْمَئِذٍ ثَمَرَهُمْ نَسُوا حَظًّا

... Allah will raise up to suitable ranks and degrees those of you who believe and have been granted knowledge... (Qur'an 58:11).

However, the Prophet (SAW) encourages the Muslims to acquire knowledge in many Prophetic Traditions for example: He was reported to have said:

*A person who starts his journey in order to acquire knowledge, Allah will ease his way to paradise.*⁴

In another Hadith, the Prophet (SAW) said:

*Seeking knowledge is obligatory on every Muslim Male and Female.*⁵

The Prophet (SAW) has also indicated in one of the Hadith that:

*Muslim scholars are the heirs of the prophets. They did not inherit wealth but Islamic Knowledge.*⁶

Anas bin Malik relates that the Messenger of Allah (SAW) has said:

*Anyone who goes out in search of knowledge remains on the cause of Allah till he returns.*⁷

Brief History of Madrasatu Ta'alim al-Qur'an Karkarku

Madrasatu Ta'alim al-Qur'an Karkarku started its academic activities on 7th Jumada Ula 1421 A.H which corresponds to 12th October, 2000 C.E. The school is located at its permanent site at *Sabuwar Unguwa* ta Kudu adjacent to the new *Jumu'at* Mosque Karkarku. The school was founded by *Malam Ahmad Muhammad Aliyu* the chief Imam of Karkarku Central Mosque. Since, its inception to date the school was headed by nine different Headmasters. Currently, the head of the school is *Malam Yusuf Mamman* {2014 to date). Initially, the school started with only three students namely; *Muhammad Ahmad*, *Fatima Ahmad* and *Ruqayya Ahmad* and one teacher namely; *Malam Yusuf Mamman*. But after some years the number of teachers and students increased to higher numbers.⁸

However, the following are names of Headmaster and their dates of headship. *Malam Yusuf Mamman* (2000 C.E/ 1421 A.H to 2001 C.E/1422 A.H), *Malam Buhari Musa* (2001 C.E/ 1422 A.H to 2003 C.E / 1424 A.H), *Malam Sa'id Muhammad* (2003 C.E / 1424 A.H to 2004 C.E / 1425 A.H), *Malam Yusuf Zubairu* (2004 C.E / 1425 A.H to 2005 C.E / 1426 A.H), *Malam Sulaiman Muhammad Bala* (2005 C.E / 1426 A.H to 2008 C.E / 1430 A.H), *Malam Muhammad Labdo* (2008 C.E / 1430 A.H to 2012 C.E / 1434 A.H), *Malam Mansir Tukur* (2012 C.E / 1434 A.H to 2013 C.E / 1435 A.H), *Malam Yusuf Tukur* (2013 C.E / 1435 to 2014 C.E / 1436 A.H) and *Malam Yusuf Mamman* (2014 C.E / 1436 A.H to date).

Similarly, Students are engaged in learning the recitation of the Glorious Qur'an immediately after *Asr* prayer and ends before *Magrib* prayer from Friday to Tuesday every week. While Wednesday and Thursdays are free days in the school. However, western education subjects such as English, Mathematics are taught to students between *Zuhr* and *Asr* prayers every day except Wednesdays and Thursdays.⁹

Currently, the school is running four different sections: *Islamiyyah*, *Tahfeez*, and Extra lessons for young children and night *Islamiyyah* and *Tahfeez* section for House wives. So far, the school has a total number of twenty-six classes for all sections, seven classes for *Islamiyyah* School, six classes for *Tahfeez*, six classes for extra lessons, four classes for night *Islamiyyah*, and three classes for *Tahfeez* night section. Similarly, the students of this school wear school uniform Ash colour for both males and females. Also, males wear caps on their heads while, females wear full hijab.¹⁰ In another development, *Madrasatu Ta'alim Qur'an* operates full academic activities during western conventional school's holidays, *Tahfeez*, Qur'an and Extra lessons are conducted in all working days of the school i.e Friday to Tuesday.

The school is governed by a management committee that comprises the patron, some PTA officials and the Headmaster. The school operates under the leadership of a

Director and Assistant Directors as sectional heads of the school. The school is officially registered with Katsina state Islamic Education Bureau and Sandamu Local Government Education Authority. Similarly, the management of the school is proposing to open new sections i.e Nursery and primary section where western education conventional subjects are taught to the students.¹¹

Operational Structure of *Madrasatu Ta'alim al-Qur'an* Karkarku

The Teachers

The school employed seventy teachers since its inception to date, but currently the school has a total number of twenty-four teachers who teach in different sections of the school. Qualification needed for each, to become a teacher in this School is the mastery in the recitation of the Glorious Qur'an and *Ahadith* of the Prophet {SAW} as well as other branches of Islamic Knowledge such as *Ilm al-tajweed*, *Tauhid*, *fiqh* etc. However, a teacher of this school is supposed to have good manners such as piety, honesty, sincerity, sense of maturity, patience as well as sound Islamic knowledge that is essential to qualify a person to be a Qur'anic school teacher.¹² The following are names of current teachers of this school.

1. *Malam Yusuf Mamman*
2. *Malam Sulaiman Bala*
3. *Malam Abdurrazaq Bala*
4. *Malam Mansur Tukur*
5. *Malam Muhammad Labdo*
6. *Malam Sa'idu Muhammad*
7. *Malam Sani Bala*
8. *Malam Yusuf Tukur*
9. *Malam Usman Abdullahi*
10. *Malam Sani Yusuf*
11. *Malam Yusuf Lawal*
12. *Malam Nasiru Abubakar*
13. *Malam Aliyu Ahmad*
14. *Malam Hamza Adamu*
15. *Malam Ibrahim Muhammad*
16. *Malam Nasiru Ibrahim*
17. *Malam Usman Tukur*
18. *Malam Adamu Umar*
19. *Malam Khalil Yunus*
20. *Malam Sani Dalha*
21. *Malama Aisha Bello*
22. *Malama Farida Lawal Bala*
23. *Malama Halima Muhammad*
24. *Malama Aisha Umar*

The Students

The Students of *Madrasatu lTa'alimul Qur'an* comprises young children, adult, and women of different age groups including House wives. The students of this school are enrolled into different classes. However, the classes of this school are categorized into four sections namely: Qur'an, *Tahfeez*, House wives and Extra lessons sections.¹³

Students Enrolment Currently Under Qur'an Section 2019/2020 Session

Classes	Gender	No.of students	Classes	Gender	No.ofStudents
Class 1A	Females	180	Class 1B	Males	85
Class 2A	Females	80	Class 2B	Males	50
Class 3A	Females	50	Class 3B	Males	45
Class 4A	Females	50	Class 4B	Males	45
Class 5A	Females	40	Class 5B	Males	45
Class 6A	Females	30	Class 6B	Males	25

Class 7A	Females	90	Class 7B	Males	25
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Tahfeez Section

Classes	Gender	No.of students	Classes	Gender	No.of Students
Class 1A	Males	20	Class 1B	Females	30
Class 2A	Males	18	Class 2B	Females	31
Class 3A	Males	22	Class 3B	Females	25
Class 4A	Males	20	Class 4B	Females	12
Class 5A	Males	15	Class 5B	Females	15
Class 6A	Males	12	Class 6B	Females	15

House Wives Section

Classes	Gender	No.of Students
Class 1	Females	70
Class 2	Females	25
Class 3	Females	12
Class 4	Females	15

Extra-lesson Section

Classes	Gender	No.of Students
Class 1	Males	180
Class 2	Females	60
Class 3	Females	30
Class 4	Males	16
Class 5	Males	25
Class 6	Females	20

From the above tables, it can be seen that *Madrasatul Ta'alimul Qur'an* Karkarku currently has a total number of thirty-six classes which comprises Qur'an, Tahfeez, House wives and Extra lesson sections. The total number of student's enrolment in the all the classes is one thousand five hundred and twenty-eight students.

Admission Procedure

The enrolment of the students into this school is based on the purchasing of admission forms at the rate of #100 each for Qur'anic section and #1000 each for *Tahfeez* section. Also, the applicants are expected to provide some basic information concerning themselves such as name, age, gender, address, name of next of kin, previous school attended.¹⁴

The Curriculum of the school

The curriculum of the school was developed. The Qur'an is the major priority subject followed by *Hadith, Tawhid, Fiqh, Sirah, Tajweed* and other branches of Islamic knowledge. In addition, western education subjects are taught such as English and Mathematics.¹⁵

Qur'an Section {Lesson Period}				
Working Days	Classes	Evening Period	Course Teachers	
Friday to Tuesday	1 A	Qur'anicRecitation	Malam Mansur Tukur	
	1 B	Qur'anicRecitation	Malam Nasiru Ibrahim	
Friday to Tuesday	2 A	Qur'anicRecitation	Malam Muhammad Labdo	
	2 B	Qur'anicRecitation	Malam Yusuf Tukur	
Friday to Tuesday	3 A	Qur'anicRecitation	Malam Khalil Yunus	

			Qur'anic Recitation	
	3B			<i>Malam Abdurrazaq Bala</i>
Friday to Tuesday	4 A		Qur'anic Recitation	<i>Malam Yusuf Mamman</i>
			Qur'anic Recitation	
	4 B			<i>Malam Adamu Umar</i>
Friday to Tuesday	5 A		Qur'anic Recitation	<i>Malam Sani Bala</i>
			Qur'anic Recitation	
	5 B			<i>Malam Sulaiman Bala</i>
Friday to Tuesday	6 A		Qur'anic Recitation	<i>Malam Usman Abdullahi</i>
			Qur'anic Recitation	
	6 B			<i>Malam Sa'id Muhammad</i>
Friday to Tuesday	7 A		Qur'anic Recitation	<i>Malam Sani Yusuf</i>
			Qur'anic Recitation	
	7 B			<i>Malam Hamza Adamu</i>

Tahfeez Section {Lesson Period}

Working Days	Classes	Morning Lesson 8:00 a.m – 1:00 p.m	Course Teachers
Saturday – Sunday	1 A	Qur'an, <i>Tajweed</i> , <i>Hadith</i>	<i>Malam Nasiru Abubakar</i>
	1 B	Qur'an, <i>Tajweed</i> <i>Hadith</i>	<i>Malam Abdurrazaq Bala</i>
Saturday – Sunday	2 A	Qur'an, <i>Hadith</i> , <i>Tajweed</i>	<i>Malam Sulaiman Bala</i>
	2 B	Qur'an, <i>Tajweed</i> , <i>Hadith</i>	<i>Malam Ibrahim Muhammad</i>
Saturday – Sunday	3 A	Qur'an, <i>Tajweed</i> , <i>Hadith</i>	<i>Malam Yusuf Lawal</i>
	3 B	Qur'an, <i>Tajweed</i> , <i>Hadith</i>	<i>Malam Sani Bala</i>
Saturday – Sunday	4 A	Qur'an, <i>Tajweed</i> , <i>Hadith</i>	<i>Malam Sa'id Muhammad</i>
	4 B	Qur'an, <i>Tajweed</i> , <i>Hadith</i>	<i>Malam Sani Dalha</i>
Saturday – Sunday	5 A	Qur'an, <i>Tajweed</i> , <i>Hadith</i>	<i>Malam Usman Tukur</i>
	5 B	Qur'an, <i>Tajweed</i> , <i>Hadith</i>	<i>Malam Sa'id Muhammad</i>
Saturday – Sunday	6 A	Qur'an, <i>Tajweed</i> , <i>Hadith</i>	<i>Malam Yusuf Mamman</i>
	6 B	Qur'an, <i>Tajweed</i> , <i>Hadith</i>	<i>Malam Aliyu Ahmad</i>

House Wives Section {Lesson Period}

Working Days	Classes	Night Lesson 8:30 p.m – 10:00 p.m	Course Teachers
Friday – Tuesday	1	Qur'an, <i>Tajweed</i> , <i>Hadith</i> , <i>Fiqh</i> and <i>Tauhid</i>	<i>Malam Mansur Tukur</i> <i>Malama Halima Muhammad</i>

Friday – Tuesday	2	Qur'an, <i>Tajweed</i> , <i>Hadith</i> , <i>Fiqh</i> and <i>Tauhid</i>	<i>Malam</i> Yusuf Mamman <i>Malama</i> Aisha Bello
Friday – Tuesday	3	Qur'an, <i>Tajweed</i> , <i>Hadith</i> , <i>Fiqh</i> and <i>Tauhid</i>	<i>Malam</i> Sani Muhammad <i>Malama</i> Farida Lawal Bala
Friday – Tuesday	4	Qur'an, <i>Tajweed</i> , <i>Hadith</i> , <i>Fiqh</i> and <i>Tauhid</i>	<i>Malam</i> Sani Bala <i>Malama</i> Aisha Umar

Extra Lesson Section {Lesson Period}

Working Days	Classes	Afternoon Lesson 3:00 p.m – 4:00 p.m	Course Teacher
Friday – Tuesday	1	English, Mathematics and <i>Sirah</i>	<i>Malam</i> Muhammad Labdo
Friday – Tuesday	2	English, Mathematics and <i>Sirah</i>	<i>Malam</i> Yusuf Tukur
Friday – Tuesday	3	English, Mathematics and <i>Sirah</i>	<i>Malam</i> Sulaiman Bala
Friday – Tuesday	4	English, Mathematics and <i>Sirah</i>	<i>Malam</i> Yusuf Mamman
Friday – Tuesday	5	English, Mathematics and <i>Sirah</i>	<i>Malam</i> Sani Bala
Friday – Tuesday	6	English, Mathematic Hadith and <i>Sirah</i>	<i>Malam</i> Sani Muhammad

From the above tables, it can see that, workings days start from Friday and ends on Tuesday. Wednesdays and Thursdays are free days for the students. The school operates on Saturday, Sunday morning for *Tahfeez* lessons, while evening periods of every day are dedicated for *Islamiyyah* lessons with the exception of Wednesdays. Also, one-hour extra lesson is being conducted between *Zuhr* and *Asr* prayer. In addition, night *Islamiyyah* and *Tahfeez* lessons normally take place after *Isha'* prayer.¹⁶

Furthermore, the time for each class, are as follows: morning lesson starts from 8:00 a.m and ends 1:00 p.m on every Saturday and Sunday. While Evening lesson begins at 4:00 p.m and stops by 6:00 p.m from Thursday to Tuesday of every week. However, extra lessons period starts by 3:00 p.m and lasted by 4:00 p.m on every working day of the school except on Thursday. Finally, night lessons (i.e *Tahfeez* and *Islamiyyah*) for the house wives normally take place between 8:00 p.m to 10:00 p.m from Friday to Tuesday. In another development, the school operates full academic activities during western conventional school holidays.¹⁷

Holidays

The school has two holidays in a year. First term break is two weeks, while the second term holiday lasts for six weeks. The second term break normally comes up in the last week of *Sha'aban* and ends in the second week of Shawwal. The reason for this long break of second term is to allow the teachers and students to observe Ramadan fasting in their respective homes.¹⁸

Examination System

The school conducts examination at the end of every term and report cards are issued to the students indicating their performance in the examination in his/her class.¹⁹

Source of Funding

The source of income of this school includes: one-thousand-naira school fees collected monthly from each student and one hundred naira collected for the sales of admission forms from the fresh students. Also, the school receiving monthly contribution of ten thousand naira from Sandamu local government area. Another source of generating income is the donations from wealthy individuals²⁰

Graduation and Occasional Feast

Over the year's students have graduated in large numbers, the school used to organise graduation ceremonies to mark such events, parents, religious leaders, relatives, friends, members of the community, government officials and other *Islamiyyah* school students are usually invited to grace the occasion.²¹

The Contributions of *Madrasatu Ta'alim al-Qur'an* to the Development of Islam in Karkarku Town and beyond

There is no doubt, *Madrasatu Ta'alim al-Qur'an* Karkarku has contributed tremendously towards the development of Islam in Karkarku town and beyond. The school gives the community members and beyond the opportunity to be educated in some areas such as Qur'anic scribes and recitation, *ilm al-tajweed*, *ilm al-tawhid*, *Hadith*, *Fiqh*, *Sirah* etc. the school improves the living standard of the people thereby, in calculating Islamic consciousness, moral and ethical backgrounds, promoting social interaction as well as religious commitment in the area.

More so, the school serves as a centre of learning and Islamic scholarship whereby, it produces teachers {Imams} who lead in congregational daily and Friday prayers across Karkarku town and beyond. It also produces teacher's men and women who in turn teach at various Qur'anic and *Islamiyyah* schools across the axis

The school also serves as Islamic institution and made great contributions to the development of Islam in the area. This is because it serves as centre of Islamic learning where Muslims would attend to acquire basic Islamic knowledge that leads them to fulfil their purpose of creation (i.e to worship Allah) this school has contributed greatly in revitalization of religious consciousness, propagation of the true Islam using Qur'an and Sunnah Islamic religion and also promotion of Islamic education moral value.²²

Another contribution of this school in the area is training many students Because it produces men and women who are now teachers teaching at various Islamic schools in Karkarku and its environs, for example, some of the graduates of this school engage in *Da'awah* activities and have become itinerant scholars who are visiting rural areas for the propagation of Islamic education, such as *Kagare*, *Kurneji*, *Kwasarawa* and *Gundu* villages among others.²³

Similarly, the school serve as a vehicle of promoting unity and brotherhood. It also contributed in disseminating Islamic civilization among the generality of the Muslims in the area whereby students from various backgrounds and places come together with sole aim of achieving common objectives.²⁴ Furthermore, the school has influences students and other community members to adopt the Islamic manners way of life which is reflected in social life such as moral behaviour, mode of dressing among both males and females, women adopt the use of veil (*hijab*) which cover all parts of their body with the exception of faces and hands as directed by the *Shari'ah* and some married Muslim women wear (*niqab*) to cover their faces when going out of their matrimonial homes.²⁵

The school also produces significant number of the Qur'anic reciters among its students who participates in the Qur'anic recitations (*Musabaqah*) at both local and state levels. The products of this school perform wonderfully during the competitions exercise and received several awards and accolades for participating as the best or championed a competition. This competition {*Musabaqah*} improves student's competency and keep their memories retentive {*Haddah*} and encourage young ones toward developing interest in memorizing the Glorious Qur'an.²⁶

Challenges facing the School

The school is presently facing numerous challenges which include the following:

Lack of sufficient Funding

Lack of sufficient funds is one of the major problems affecting this school in negative terms. The source of funding is mainly internally generated revenue which is limited to monthly school fees paid by the students and registration fees collected from the fresh students of the school which is very meagre and falls by far below the requirement. The donations from wealthy individuals are not forthcoming due to one problem or another and this creates a lot of difficulties for the school.²⁷

Lack of Parental Support

Some parents in the area tend to compound the boiling problems affecting the school by being reluctant in paying regular school fees in respect of their children. When the fees accumulate some parents cannot be able to settle them, hence they resort to giving part payment, which is not helping the system. Another problem associated with the parents is lack of encouragement to their children and wards to attend this school regularly and punctually.²⁸

Lack of Government Support to Islamic Schools

The lukewarm attitude of local, state and federal governments in supporting private Islamic schools is greatly hampering the development of Islamic Education generally in Nigeria.²⁹ Therefore; the government at every level should offer more financial support to such Islamic schools in view of their significance especially to the Muslims.³⁰

Lack of Good Salary

Lack of good salary in this school is one of the serious challenges facing the school. Because, what many teachers are receiving as monthly stipend cannot cater for their basic needs, as such, they tend to look for greener pasture elsewhere.³¹ This situation is affecting teaching and learning in the school.

Lack of Enough Classrooms and Toilets

The school at present has about 8 classrooms and 10 toilets, but this is far from being adequate. There is no staffrooms and library in the school. Therefore, as the school is growing there is the need for more classrooms, staffrooms, toilets, library and offices of the staffs.³² This is one of the serious challenges facing the school.

Lack of Adequate and Relevant Instructional Materials

It is revealed that, lack of adequate and relevant instructional materials hinders teaching and learning process in the school.³³ Therefore to impact effective knowledge, teachers need to make use of relevant instructional material that would be suitable for the students.

Conclusion

This research discusses the contributions of *Madrasatu Ta'alim al-Qur'an Karkarku* to the development of Islam in Karkarku town. A brief history of the school has been traced and highlighted. The work however, discusses the operational structure of the schools and also uncovers the school contributions toward transformation and development of Karkarku town and its environs. Finally, the research highlighted some of the major challenges facing the school.

Recommendations

In view of the aforementioned problems, the following recommendations could be put forward to address them:

- i. A call needs to be made to the parents, and wealthy philanthropist within and outside the area, for more voluntary donations in cash and kind to this school. The wealthy people should remember that this kind of spending would benefit them in the hereafter.
- ii. Community have a lot of roles to play in order to improve the condition of our Qur'anic and *Islamiyyah* schools through, helping the volunteer teachers of these schools in cash and kind. Community development clubs and associations should also contribute their quota in providing these schools with both physical structures and working materials.

- iii. Parent Teachers Association (P.T.A) should be engaged in coordinating the affairs of this school to ensure that the relationship between the school and the host community remain cordial.
- iv. Government at Local and state level should come to the aid of this school in order to enhance the learning and teaching condition through building more classrooms, provision of furniture and other instructional materials.

Endnotes

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11. Interview with Malam Yusuf Mamman, Head of School, Madrasatu Ta'alim al-Qur'an Karkarku, on 11th April, 2020, at 5:00p.m
12. Interview with MalamSulaimanBala, Teacher Madrasatu Ta'alim al-Qur'an Karkarku on 12th April, 2020, at 9:15 a.m
13. Interview with Malam Yusuf Mamman, Head of School, Madrasatu Ta'alim al-Qur'an Karkarku, on 12th April, 2020, at 11:30 a.m
14. Interview with Malam Yusuf Mamman, Head of School, Madrasatu Ta'alim al-Qur'an Karkarku, on 12th April, 2020, at 3:13p.m
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23. Interview with Malam Yusuf Mamman, Head of School, Madrasatu Ta'alim al-Qur'an Karkarku, on 14th April, 2020, at 2:09 p.m

24. Interview with Malam Yusuf Mamman, Head of School, Madrasatu Ta'alim al-Qur'an Karkarku, on 15th April, 2020, at 11:38 a.m
25. Interview with Malam Yusuf Mamman, Head of School, Madrasatu Ta'alim al-Qur'an Karkarku, on 15th April, 2020, at 2:13 p.m
26. Interview with Malam Abdurrazaq Bala, Teacher, Madrasatu Ta'alim al-Qur'an Karkarku, on 15th April, 2020, at 5:40 p.m
27. Interview with Malam Mansur Tukur, a Teacher, Madrasatu Ta'alim al-Qur'an Karkarku, on 16th April, 2020, 10:45 at a.m
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